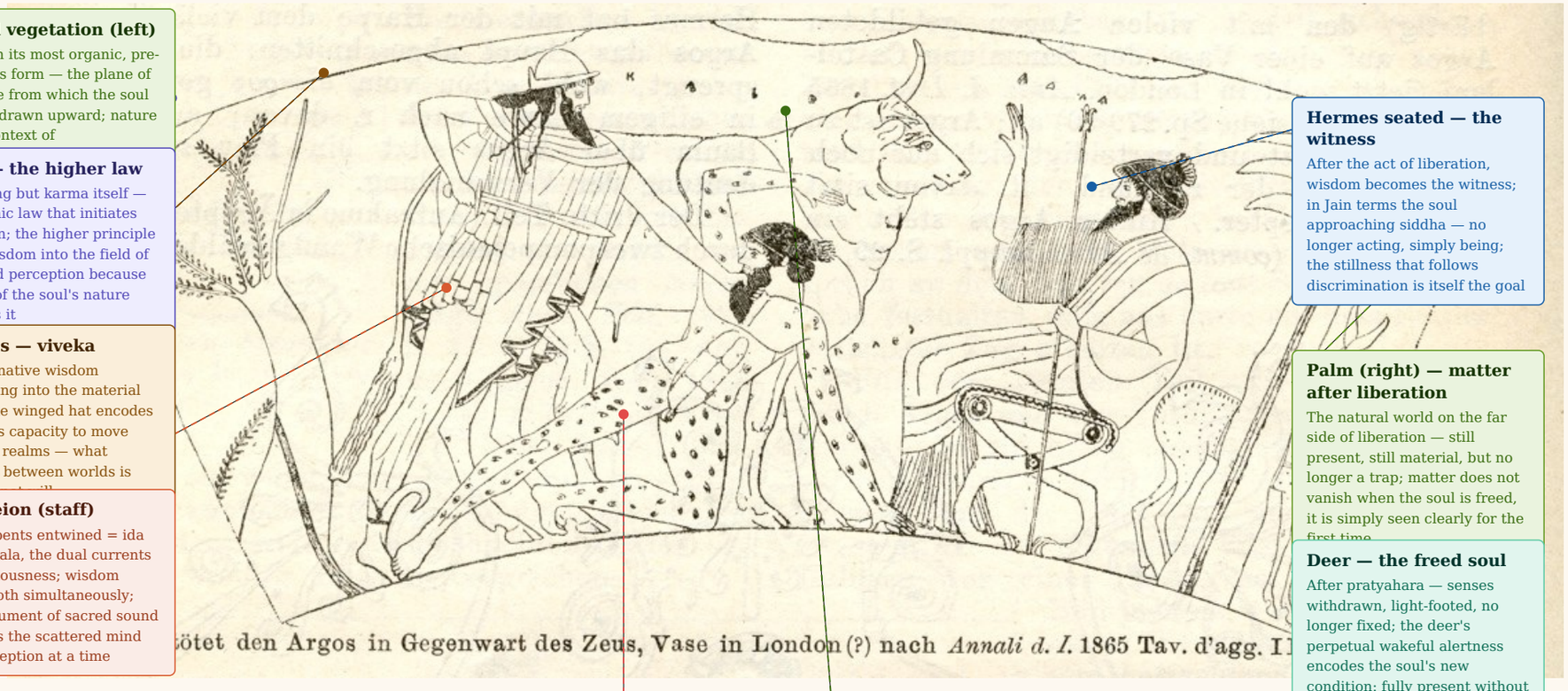
Sacred vegetation (left)
Matter in its most organic, pre-conscious form — the plane of existence from which the soul must be drawn upward; nature as the context of

Zeus — the higher law
Not a king but karma itself — the cosmic law that initiates liberation; the higher principle sends wisdom into the field of scattered perception because the law of the soul's nature demands it

Hermes — viveka
Discriminative wisdom descending into the material plane; the winged hat encodes the soul's capacity to move between realms — what operates between worlds is

Kerykeion (staff)
Two serpents entwined = ida and pingala, the dual currents of consciousness; wisdom wields both simultaneously; the instrument of sacred sound that stills the scattered mind one perception at a time



Hermes seated — the witness
After the act of liberation, wisdom becomes the witness; in Jain terms the soul approaching siddha — no longer acting, simply being; the stillness that follows discrimination is itself the goal

Palm (right) — matter after liberation
The natural world on the far side of liberation — still present, still material, but no longer a trap; matter does not vanish when the soul is freed, it is simply seen clearly for the first time

Deer — the freed soul
After pratyahara — senses withdrawn, light-footed, no longer fixed; the deer's perpetual wakeful alertness encodes the soul's new condition: fully present without being scattered across a hundred perceptions

Argos — vikshipta chitta
The hundred-eyed giant = the soul's attention scattered across a hundred simultaneous perceptions; seeing everything

Bull / Io — tiryancha gati
The soul reduced to its most material embodiment — present at the scene of its own liberation without yet

Hermes slaying Argos — wisdom stilling the scattered mind

After C. R. Jain, *Confluence of Opposites* (1922) · Viveka lulling vikshipta chitta into pratyahara, then severing its root — the soul (Io) present at its own liberation